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Impact of Religiosity and Belief in a Just World on the Life Satisfaction of Older People in Indonesia

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Abstract

The current study aims to investigate the relationship between religiosity, belief in a just world, and life satisfaction among older people living either with their families or independently within the region of Indonesia. It was hypothesized that there is a significant relationship between the study variables; furthermore, religiosity and belief in just world may predict life satisfaction in elderly people. Moreover, there is likely to be a significant gender difference in religiosity, belief in a just world (BJW), and life satisfaction (LS) among elderly people. A cross-sectional research design was employed for the study, and a purposive sampling technique was used to select participants living in intact families. Findings revealed that there was a significant positive relationship between personal and general belief in just world, personal belief in just world and life satisfaction; and between general belief in just world and life satisfaction. Furthermore, religiosity and personal belief in just world predicted life satisfaction in elderly people. A significant gender difference was found in personal beliefs in just world among older people. The study has provided meaningful insights to improve the quality of life of individuals in older age when there is almost no one to take care of them.

Keywords: Religiosity, Personal belief in just world, General belief in just world, Life satisfaction, older people

Introduction

When an individual becomes eligible for legal and occupational retirement pensions (usually at the age of 60-65), he/she is said to become old.[1] In many developing countries, old age typically begins when active participation in social and occupational activities is no longer possible.[2] Individuals who are facing a decline in cognitive and social functioning are often thought to be

[1]Nugroho Abikusno, "The Elderly of Indonesia: Current Policy and Programmes," *Bold* 15, no. 2 (2005): 18–22, https://core.ac.uk/download/pdf/144966944.pdf.

[2]Samantha J. Meredith et al., "Factors That Influence Older Adults' Participation in Physical Activity: A Systematic Review of Qualitative Studies," *Age and Ageing* 52, no. 8 (August 1, 2023): afad145. https://doi.org/10.1093/AGEING/AFAD145.

getting older.[3] Older people living with intact families face many aging hurdles, including loss of independence, suffering from lower self-esteem, social isolation and other mental issues.[4]

1.1. Cultural Aspects of Aging

In European culture, being old is often perceived negatively, while being young and active is generally perceived positively. Older people do not get respect in the West like in other cultures. People in Western countries are afraid of becoming old. The nuclear family system prevails throughout the Western world, excluding older generations. Ageism, discrimination, and prejudice against individuals are practiced in Europe based on age. Older people are frequently perceived as sick, disoriented, and impractical. The trend has evolved. Today, older people are viewing themselves more positively; the reason behind this fact is that they are relatively better educated and financially stronger compared to their predecessors.[5]

In contrast, older people are respected in Asian culture. Family structures in Asia are more extended and defined, which supports older individuals. When making important family decisions, all family members are involved. Older people are given greater significance.[6]

In African American culture, grandparents usually raise their grandchildren. The rules and norms of the extended family system often include respect for church members. In South American and Indian cultures, every individual must actively participate in the activities of the tribe and group, regardless of their age. The person who is unable to participate in the community due to old age or disability is ultimately left behind.[7] Individuals from different cultures face various stressors; therefore, their mental health is affected in other ways.

1.2. Problems Faced by Older People in Indonesia

A significant proportion of the Indonesian population consists of older people aged 60. Senior citizens should be provided with respect, care, affection and basic facilities that are necessary for healthy living. In frequent situations, the story of older people of poor financial background mirrors disparity, depression and gloominess.[8]

Islam emphasizes the importance of the rights of older people and urges followers to care for their elderly relatives if their parents are no longer alive. Older individuals are susceptible to psychological issues caused by stress and loneliness or dependency. They often develop serious illnesses due to malnutrition and neglect. The money of employees, especially their retirement

[3]Daniel Murman, "The Impact of Age on Cognition," *Seminars in Hearing* 36, no. 03 (July 9, 2015): 111–21, https://doi.org/10.1055/s-0035-1555115.

[4]Nancy J. Donovan and Dan Blazer, "Social Isolation and Loneliness in Older Adults: Review and Commentary of a National Academies Report," *The American Journal of Geriatric Psychiatry* 28, no. 12 (December 1, 2020): 1233–44, https://doi.org/10.1016/j.jagp.2020.08.005.

[5]Jitka Rychtaříková, "Perception of Population Ageing and Age Discrimination across EU Countries," *Population and Economics* 3, no. 4 (December 30, 2019): 1–29. https://doi.org/10.3897/POPECON.3.E49760.

[6]Selim Jahangir et al., "Understanding Intergenerational Dynamics and Social Support's Impact on Health and Well-Being of Older Adults in South Asia: A Scoping Review," *Systematic Reviews* 14, no. 1 (December 1, 2025): 1–16. https://doi.org/10.1186/S13643-025-02833-Z/TABLES/2.

[7]Ann W. Nguyen, Linda M. Chatters, and Robert Joseph Taylor, "African American Extended Family and Church-Based Social Network Typologies," *Family Relations* 65, no. 5 (December 1, 2017): 701. https://doi.org/10.1111/FARE.12218.

[8]Juanita Juanita et al., "Health Related Quality of Life of Indonesian Older Adults Living in Community," *Enfermería Clínica* 32 (August 1, 2022): S71–75. https://doi.org/10.1016/J.ENFCLI.2022.03.022.

benefits, is frequently used by their families. Their social lives become limited, and they lack meaningful activities during leisure time because of insufficient religious and basic education. Their understanding of religion is often limited to performing prayer and fasting during the Holy Month. Similarly, children from wealthy families tend to overlook their grandparents, who seek love and attention.

Regardless of age, everyone wants to feel protected and worthy of one's own self. These needs tend to be strongest among older people, for this is the time of greatest strain and probably social isolation. Various physical and mental health issues are likely to occur in later age. They are disposed to become severe due to a lack of relationships because family members (age fellows) and friends die. Among the elderly, religious activities often convey these certainties by offering gratitude for what is present and enhancing their sense of control and esteem. This is because "Religion, more than any other human function, satisfies the need for meaning in life."[9]

The current study will highlight that, individuals with varying living conditions employ diverse strategies to achieve life satisfaction. Some of them become successful in getting satisfaction, while others do not. While satisfaction depends on many factors, religious faith may play a vital role.[10] Belief in a just world also encourages individuals to justify the setbacks and be satisfied with their lives.[11] The purpose of the current research is to investigate the relationship between religiosity, belief in a just world and life satisfaction.

1.3. Religiosity

The term religiosity refers to the numerous apparent and hidden aspects of a person's attitude towards religion.[12] The apparent attitude towards religion encompasses involvement in religious practices, such as offering prayers, attending spiritual gatherings, and adhering to religious teachings in daily life. Hidden aspects of religious attitudes encompass ideas, thoughts, and beliefs about religion and preaching, as well as emotional affiliation with God.[13]

1.4. Belief in a Just World

Belief in a just world is defined as the belief that the world is a fair place. Everyone is treated fairly by others and treats others fairly. People deserve what they get, and they get what they deserve. They usually treat others fairly and make fair decisions for others. Others also use fair means to make decisions for themselves. It also means that injustice is only an exception rather

[9]N Krause, "Meaning in Life and Healthy Aging.," in *The Human Quest for Meaning* (Routledge, 2013), https://psycnet.apa.org/record/2012-03755-020.

[10]Mariano Rojas and Karen Watkins-Fassler, "Religious Practice and Life Satisfaction: A Domains-of-Life Approach," *Journal of Happiness Studies* 23, no. 5 (June 1, 2022): 2349–69. https://doi.org/10.1007/S10902-022-00510-9/METRICS.

[11]R Muirhead, *Just Work* (Harvard University Press, 2004), https://books.google.com/books?hl=en&lr=&id=vNxcxCls2csC&oi=fnd&pg=PA1&ots=WIr0-K2Zh9&sig=wrTM6ayNV9T3qU09h0cmhxX9_n4.

[12]Benjamin Beit-Hallahmi, "Psychological Perspectives on Religion and Religiosity," *Psychological Perspectives on Religion and Religiosity*, (January 1, 2014): 1–316. https://doi.org/10.4324/9781315749846/PSYCHOLOGICAL-PERSPECTIVES-RELIGION-RELIGIOSITY-BENJAMIN-BEIT-HALLAHMI/RIGHTS-AND-PERMISSIONS.

[13]Alessandro Indelicato and Juan Carlos Martín, "Attitudes towards Religions: The Impact of Being Out of the Religious Group," *Religions* 14, no. 10 (September 22, 2023): 1218, https://doi.org/10.3390/REL14101218.

than the rule, and overall, events occurring in life are fair. It is a confidence that justice always prevails over injustice.[14]

The Belief in Just World hypothesis states that everyone gets what they deserve: good people are rewarded with blessings for their actions, and bad people are punished for their behavior by negative outcomes.

1.4.1. The Development of the Just World Phenomena

The just-world phenomenon describes people's tendency to believe that the world is a fair place where individuals get what they deserve. People often seek alternative explanations or justify injustice by blaming the victim, in an effort to maintain the belief that the world is just. A common explanation for the just-world phenomenon is that individuals want to reduce negative feelings caused by injustices. They come to believe in a just and fair world by developing the belief that an individual himself or herself is responsible for their circumstances' mis-happenings.[15]

1.4.2. Functions of BJW

1) The BJW displays positive correlations with adaptive coping styles such as problem orientation and planned behavior. If the BJW represents a basic schema, it should be important in assimilating new data, maintaining self-esteem, preserving a balanced experience of pleasure and pain, and fostering satisfying social relationships.[16]
2) Individuals who play fair in their interactions with others can expect to be treated fairly by others. BJW thus bestows individuals with a stable trust in the fairness of the world. Studies reveal that a person with a high BJW expresses more trust towards others.[17]
3) Studies reveal that the more strongly people believe in a just world, the less stressed and threatened they are by achievement situations, and the better their results.[18]
4) BJW encourage individuals to see the world as meaningful and to seek meaning in life. This entails that BJW can be interpreted as a positive illusion.[19]
5) When individuals are confronted with injustice, either perceived or actual, this threatens their just-world belief. Those with higher motivation try to restore justice either psychologically by minimizing the injustice or behaviorally by compensating for the inequity. This enables them to have a positive outlook on both their past and future lives.[20]

[14]Katherine Stroebe et al., "Belief in a Just What? Demystifying Just World Beliefs by Distinguishing Sources of Justice," *PLoS ONE* 10, no. 3 (March 24, 2015): e0120145, https://doi.org/10.1371/JOURNAL.PONE.0120145.

[15]Carolyn L. Hafer and Becky L. Choma, "CHAPTER 5 Belief in a Just World, Perceived Fairness, and Justification of the Status Quo," *Social and Psychological Bases of Ideology and System Justification*, (May 1, 2009). https://doi.org/10.1093/ACPROF:OSO/9780195320916.003.005.

[16]Claudia Dalbert, *The Justice Motive as a Personal Resource*, Critical Issues in Social Justice (Boston, MA: Springer US, 2001). https://doi.org/10.1007/978-1-4757-3383-9.

[17]Dalbert, *The Justice Motive as a Personal Resource*.

[18]Dalbert, *The Justice Motive as a Personal Resource*.

[19]Dalbert, *The Justice Motive as a Personal Resource*.

[20]Dalbert, *The Justice Motive as a Personal Resource*.

1.5. Life Satisfaction

Life satisfaction means one's satisfaction with life in a way that the person thinks the life is close to ideal, conditions of life are excellent, the person has achieved important things in life, and if one could live life over, he/she would not change anything in life.[21]

It is often referred to as a judgmental process in which the individual evaluates the quality of their lives based on their own set of criteria.[22] Life satisfaction means being content with life, particularly regarding the contentment of one's desires and expectations. It is also an indicator of successful aging. It captures a reflective assessment of which life circumstances and conditions are important for subjective well-being. Thus, LS is considered the primordial component of subjective well-being.[23]

1.6. Successful Aging

According to Rowe and Kahn, LS in later age is closely related to successful aging. There are three important criteria for successful aging: i) absence of illness and disease-related ineffectiveness; ii) high cognitive and physical functional capacity; and iii) active participation in life activities. Moreover, successful aging is performing the best with what is possessed by the person.[24]

1.6.1 Religiosity, BJW and LS in Older People

Older people often utilize religious beliefs and faiths to cope with environmental, interpersonal, and physical health stress. When involved in religious activities, they are provided with social support from group members, which enables them to gain satisfaction with their lives.[25] Religiosity is positively correlated with belief in a just world;[26] which in turn predicts life satisfaction.[27]

Individuals face a decline in cognitive and social functioning in old age.[28] Different people employ various strategies to cope with these problems and achieve satisfaction. BJW helps justify the problems and gives satisfaction. In addition, religious faith also helps individuals practice morality and cultivate gratitude for the countless blessings in life. Furthermore, BJW helps an

[21]Yomna Sameer, Yasmine Eid, and Ruut Veenhoven, "Perceived Meaning of Life and Satisfaction with Life: A Research Synthesis Using an Online Finding Archive," *Frontiers in Psychology* 13 (2023): 957235. https://doi.org/10.3389/FPSYG.2022.957235.

[22]Joar Vittersø, "Life Satisfaction," *Humanistic Wellbeing*, (2025): 145–82. https://doi.org/10.1007/978-3-031-69292-5_4.

[23]Ed Diener et al., "The Satisfaction With Life Scale," *Journal of Personality Assessment* 49, no. 1 (February 1, 1985): 71–75. https://doi.org/10.1207/S15327752JPA4901_13.

[24]Annele Urtamo, Satu K. Jyväkorpi, and Timo E. Strandberg, "Definitions of Successful Ageing: A Brief Review of a Multidimensional Concept," *Acta Bio Medica : Atenei Parmensis* 90, no. 2 (May 23, 2019): 359. https://doi.org/10.23750/ABM.V90I2.8376.

[25]Joanna Malone and Anna Dadswell, "The Role of Religion, Spirituality and/or Belief in Positive Ageing for Older Adults," *Geriatrics* 3, no. 2 (June 1, 2018): 28. https://doi.org/10.3390/GERIATRICS3020028.

[26]Hasan Kaplan, "Belief in a Just World, Religiosity and Victim Blaming," *Archive for the Psychology of Religion* 34, no. 3 (January 1, 2012): 397–409. https://doi.org/10.1163/15736121-12341246.

[27]Warren G. Harding, Jasmin Tahmaseb McConatha, and V. K. Kumar, "The Relationship between Just World Beliefs and Life Satisfaction," *International Journal of Environmental Research and Public Health* 17, no. 17 (September 3, 2020): 6410. https://doi.org/10.3390/ijerph17176410.

[28]Murman, "The Impact of Age on Cognition."

individual to justify the misfortunes and setbacks to gain satisfaction. The current research will investigate the relationship between religiosity, BJW and LS, respectively.

2. Literature Review

Previous studies explored whether spirituality and religiosity are predictors of perceived well-being in older people living in intact families.[29] Religiosity was measured by the Religious Orientation Scale. The perceived well-being scale measured well-being. Religiosity was the predictor of life satisfaction as revealed by the results. There were non-significant gender differences in spirituality, religiosity and LS as indicated by the results.

Later research was conducted to investigate the relationship between spiritual intelligence, religiosity, and LS in older people.[30] It was hypothesized that there was likely to be a significant relationship between spiritual intelligence and religiosity with LS in older adults.

2.1. Religiosity and Belief in Just World

Different religions of the world have somewhat similar teachings about the attitude towards older people. However, rationale behind each perspective is different. Since Indonesia is a Muslim majority country, we will solely discuss the Muslim attitude towards older people.[31]

2.2. Islamic Perspective to Treat Older People

In Islam, the emphasis on providing care for one's parents is essential in the lives of Muslims. The act is symbolizing an honor, a blessing and a chance for healthy religious and spiritual growth. Along with unlimited affection, care and respect, prayers are to be made for deceased parents. Hence, from generation to generation, elders are treated with compassion, selfless love and kindness.[32]

Despite all these teachings and blessings associated with taking care of older people, older population is in miserable condition in Indonesia. People have forgotten the teachings of religion. Due to rapid change in technology and generation gap, children spend either less or no time at all with their elders. Consequently, older people become the victims of both physical and psychological stressors.[33]

2.3. Belief in Just World and Life Satisfaction

It was previously investigated that BJW was predictor of well-being and LS in adolescents.[34] The study also aimed at investigating gender differences in belief in just world, well-being and

[29]Laura Upenieks, Jeremy E. Uecker, and Markus H. Schafer, "Couple Religiosity and Well-Being Among Older Adults in the United States," *Journal of Aging and Health*, (2022). https://doi.org/10.1177/08982643211042159.

[30]Asghar Jafari, and Fatemeh Hesampour, "Predicting Life Satisfaction Based On Spiritual Intelligence and Psychological Capital in Older People," *Iranian Journal of Ageing* 12, no. 1 (June 10, 2017): 90–103. https://doi.org/10.21859/SIJA-120190.

[31]Muhaemin Latif, and Erwin Hafid, "Multicultural Attitudes in an Islamic Boarding School of South Sulawesi – Indonesia," *Cogent Education* 8, no. 1 (January 1, 2021). https://doi.org/10.1080/2331186X.2021.1968736.

[32]Somaya Abdullah, "Kinship Care and Older Persons: An Islamic Perspective," *International Social Work* 59, no. 3 (May 1, 2016): 381–92. https://doi.org/10.1177/0020872815626992.

[33]Rongjun Sun, "Intergenerational Age Gaps and a Family Member's Well-Being: A Family Systems Approach," *Journal of Intergenerational Relationships* 14, no. 4 (October 1, 2016): 320–37. https://doi.org/10.1080/15350770.2016.1229552.

[34]Harding, McConatha, and Kumar, "The Relationship between Just World Beliefs and Life Satisfaction."

LS. The research was based on correlational research design. Findings of the study revealed that PBJW significantly predicted well-being and LS in adolescents. GBJW and belief in a just world for others did not predict well-being and LS in adolescents. Gender differences revealed that women were significantly higher on well-being and LS as compared to men. Non-significant gender differences were found in belief in the just world.

The relationship between BJW and psychological well-being was also investigated.[35] It was hypothesized that female college teachers would endorse PBJW more than GBJW, and both would show a positive correlation with psychological well-being. Female college teachers reported higher PBJW than GBJW. Although both personal and general belief in a just world predicted subjective well-being, PBJW was a comparatively strong predictor.

2.4. LS in Elders Living in Joint Families versus Nuclear Families

The difference in psychological well-being and personality traits among students living in nuclear and joint family systems was investigated.[36] It was hypothesized that there would be a difference in psychological well-being among university students living in joint and nuclear family systems. The Perceived Well-Being Scale by Riff was used to assess well-being. The Five-Factor Inventory evaluated personality traits. Results exhibited a significant difference in perceived well-being in university students living in joint and nuclear family systems. Psychological well-being was stronger in students living in a joint family system.

Another group researched discrimination and the health status of older people in Indonesia. A semi-structured interview protocol was developed to collect data, and it was pretested form eight respondents. Results showed a significant negative correlation between the level of discrimination and the health status of older people. They were discriminated against in different ways, including in communication, decision-making, and household activities, due to their old age.[37]

Similarly, the relationship between self-esteem and LS is examined among older individuals living in intact families. Results indicated that self-esteem had a significant negative correlation with LS. However, gender differences were not significant in self-esteem, but were significant in LS.[38]

It is worth noting that satisfaction with life is very important for healthy living. It is based upon one's cognition, as BJW and religious faith play a vital role in getting satisfaction with life. Religious belief helps us in practicing morality and teaches us gratitude for whatever we are blessed with. On the other hand, belief in a just world helps an individual to justify the misfortunes and get satisfaction. Amidst the mechanical living of an Industrial era, life has become so busy

[35]Chen Qiu and Hanwei Tang, "The Relationship between Belief in a Just World and Psychological Well-Being among Students: A Three-Level Meta-Analysis," *Current Psychology* 44, no. 10 (May 22, 2025): 9020–36, https://doi.org/10.1007/s12144-025-07823-x.

[36]Fahad Saqib Lodhi et al., "Factors Associated with Quality of Life among Joint and Nuclear Families: A Population-Based Study," *BMC Public Health* 21, no. 1 (December 1, 2021): 1–12. https://doi.org/10.1186/S12889-021-10265-2/TABLES/5.

[37]Sarah E. Jackson, Ruth A. Hackett, and Andrew Steptoe, "Associations between Age Discrimination and Health and Wellbeing: Cross-Sectional and Prospective Analysis of the English Longitudinal Study of Ageing," *The Lancet Public Health* 4, no. 4 (April 1, 2019): e200–208. https://doi.org/10.1016/S2468-2667(19)30035-0.

[38]O. A. Mayungbo, "Gender Differences, Self Esteem and Life Satisfaction," *African Journal for the Psychological Studies of Social Issues* 19, no. 2 (July 15, 2016): 1–11. https://ajpssi.org/index.php/ajpssi/article/view/160.

that we do not have time for our parents and grandparents. They are inclining towards social isolation. The older people (parents and grandparents) need to gain satisfaction with life. In the current study, the aim is to investigate whether religious belief is linked to LS or not. It will also be investigated whether BJW is present in them or not, and if it is present, then whether they are satisfied in life or not. Due to research limitations, we will narrow our research to only elders living in intact families.

Considering the above literature, the following hypotheses were formulated

H1 There is a significant correlation between religiosity, BJW, and LS in older people.
H2 Religiosity may significantly predict life satisfaction in elderly people.
H3 Belief in just world may predict life satisfaction in elderly people.
H4 There is a significant gender difference in religiosity, belief in a just world (BJW), and life satisfaction (LS) among elderly people.

3. Materials and Methods

A cross-sectional research design was employed to investigate the relationship between religiosity, BJW, and LS in older individuals. The interview method was used for the assessment of the variable.

Our sample size consists of 164 older people with an age range from 55 to 85 years. Demographic Characteristics of participants are shown in Table 1.

Table 1. Demographic Characteristics of Older People (n=164)

Variable	M	SD
Age (in years)	63.46	6.30
	f	%
Gender		
Male	78	47.5
Female	86	52.4
Graduation	112	68.29
Masters and above	52	31.7
Occupation		
Business	36	21.95
Doctor	13	7.92
Govt. Job	14	8.53
Private Job	7	4.27
Retired	39	23.78
House Wife	55	33.54
Marital Status		
Married	94	57.3
Divorced	26	15.8
Widowed/ Widower	47	25.66

3.1. Instruments

3.1.1. Demographic Information Questionnaires

A self-constructed demographic information questionnaire was used to gather background information about participants living with intact families.

3.1.2. Santa Clara Strength of Religious Faith Questionnaire

Indonesian translation of *Santa Clara Strength of Religious Faith* Questionnaire was used to assess the religiosity in older people.[39] The scale consists of 10 statements. Each statement of the instrument is rated on a four point Likert scale with 1 representing 'strongly disagree' while 4 representing 'strongly agree.' According to the scoring instructions of the instrument, the scores of religiosity will be the sum of all the points rating on each statement. The scores can range from 10-40, with higher scores representing a higher level of religious faith and lower scores representing a lower level of religious faith. The reliability coefficient of the scale was 0.89. The assessment was highly consistent.

3.1.3. Belief in a Just World Questionnaire

The Indonesian translation of the *Belief in a Just World* questionnaire was used to assess the BJW in older people. The questionnaire consists of 13 statements. Each statement has to be rated on a 6-point.[40] The questionnaire comprises two subscales: a) personal belief in just world (PBJW); and b) general belief in just world (GBJW). The reliability coefficient of PBJW was 0.92, while that of GBJW was 0.71. Both sub-scales were highly reliable.

3.1.4. Satisfaction With Life Scale

To assess life satisfaction in older people, the Indonesian version of the satisfaction with life scale[41] was used. Score can range from 5 to 35, which is the sum of ratings of all 5 statements. 30-35 is high life satisfaction; 18-29 is moderate life satisfaction, while 5-17 is low life satisfaction. The reliability coefficient of the scale was .83, which is considered highly consistent.

3.2. Statistical Analyses

Pearson product-moment correlation, hierarchical regression, and independent sample t-test were used to analyze the data.

4. Analyses and Results

The data analytic strategy involved performing (i) Descriptive statistics (ii) correlational analysis (iii) hierarchical regression analysis (iv) independent sample t-test.

[39]Jeremy P. Cummings et al., "Santa Clara Strength of Religious Faith Questionnaire: Psychometric Analysis in Older Adults," *Aging & Mental Health* 19, no. 1 (January 2, 2015): 86–97. https://doi.org/10.1080/13607863.2014.917606.

[40]Dalbert, *The Justice Motive as a Personal Resource*.

[41]Diener et al., "The Satisfaction With Life Scale."

4.1. Preliminary Analyses

Table 2. Descriptive Statistics of Religiosity, PBJW, GBJW, and LS

Variables	*M*	*SD*	*Range*	*α*
Religiosity	35.11	4.70	12-40	.89
PBJW	25.44	9.08	7-42	.92
GBJW	21.88	5.71	7-36	.71
LS	21.79	7.41	5-35	.83

4.2. Hypotheses Testing

The following analyses were used to test the hypotheses:

4.2.1. Testing of Hypothesis 1

It was hypothesized that there would likely be a significant correlation between religiosity, belief in a just world, and LS in older people living with intact families.

Table 3. Correlation between Religiosity, PBJW, GBJW, and Life Satisfaction in Older People Living with intact families (N=164)

Variable	*Religiosity*	*PBJW*	*GBJW*	*LS*
Religiosity	-	.15	.01	.15
PBJW	.12	-	.62**	.62**
GBJW	.04	.72**	-	.49**
LS	.23	.57**	.47**	-

**p<.01

Correlational values below the diagonal present the relationship between variables in older people living with intact families. There was a significant positive correlation in personal and general belief in a just world, as both had a significant positive correlation with life satisfaction.

4.2.2. Testing of Hypotheses 2 and 3

It was hypothesized that religiosity may be the predictor of LS, and that belief in just world may predict life satisfaction in older people. Hierarchical regression analysis was used to test the hypotheses.

Table 4. Model Summary

Model		R^2	Adjusted R^2	S.E	Change Statistics					Durbin-Watson
					R Square Change	F Change	df1	df2	Sig. F Change	
1	.292[a]	0.086	0.076	7.124	0.086	9.165	1	162	0.003	
2	.705[b]	0.497	0.481	5.340	0.411	39.197	2	160	0.000	1.935

a. Predictors: (Constant), Religiosity, b. Predictors: (Constant), Religiosity, GBJW, PBJW, c. Dependent Variable: LS

Table 5. ANOVA

ANOVA[a]

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	465.136	1	465.136	9.165	.003[b]
	Residual	4973.454	162	50.750		
	Total	5438.590	163			
2	Regression	2700.828	3	900.276	31.568	.000[c]
	Residual	2737.762	160	28.518		
	Total	5438.590	163			

a. Dependent Variable: LS, b. Predictors: (Constant), Religiosity, c. Predictors: (Constant), Religiosity, GBJW, PBJW

Table 6. Regression Coefficients Predicting Life Satisfaction in Older People

Coefficients[a]

Model		Unstandardized		Standardized	t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	5.594	5.397		1.036	0.303	-5.117	16.304		
	Religiosity	0.461	0.152	0.292	3.027	0.003	0.159	0.764	1.000	1.000
2	(Constant)	-0.661	4.532		-0.146	0.884	-9.658	8.336		
	Religiosity	0.195	0.120	0.123	1.616	0.109	-0.044	0.434	0.899	1.113
	PBJW	0.444	0.091	0.544	4.902	0.000	0.264	0.623	0.426	2.347
	GBJW	0.198	0.139	0.152	1.422	0.158	-0.078	0.474	0.458	2.185

a. Dependent Variable: LS, *p<.05

It was revealed from regression analysis that religiosity, as well as PBJW, was predicting life satisfaction in older people living with; GBJW were not predicting life satisfaction.

4.2.3. Testing of Hypotheses 4

It was also hypothesized that there are likely to be significant gender differences in religiosity, BJW, and LS in older people. A t-test was used to test this hypothesis.

Table 7. Independent sample t-test exploring the gender difference in religiosity, BJW and LS in older people (N=164)

	t-test for Equality of Means						
	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
						Lower	Upper
Religiosity	1.259	162	0.211	1.180	0.937	-0.683	3.043
PBJW	2.413	162	0.018	4.280	1.774	0.759	7.801
GBJW	1.159	162	0.249	1.320	1.139	-0.941	3.581
LS	1.900	162	0.060	2.780	1.463	-0.124	5.684
		162					

*p<.05

Table 8. Mean Scores of Study Variables in Older Men and Women

Group Statistics

Gender of the Participant		N	Mean	Std. Deviation	Std. Error Mean
Religiosity	Male	78	35.70	3.666	0.518
	Female	86	34.52	5.519	0.780
PBJW	Male	78	27.58	7.926	1.121
	Female	86	23.30	9.723	1.375
GBJW	Male	78	22.54	5.534	0.783
	Female	86	21.22	5.853	0.828
LS	Male	78	23.18	7.053	0.997
	Female	86	20.40	7.570	1.071

Findings revealed a significant gender difference in personal belief in a just world. Men had a stronger personal belief in a just world than women. No significant gender difference was found in other variables under study.

5. Discussion

The present research was aimed at investigating:

a) the relationship between religiosity, BJW and LS; and
b) Gender differences in older people of Indonesia

Hypotheses were formulated based on previous studies.

Firstly, it was hypothesized that there is a significant relationship between religiosity, belief in a just world and LS in older people. Pearson product-moment correlation was used to examine the correlation between variables. Results indicated that religiosity had a non-significant

correlation with BJW in older people. The results contradicted the studies conducted by Joshanloo and Weijers.[42]

Our study partially supported the findings of Hunsberger and William, according to which religion may evoke BJW, but religiosity does not have any significant correlation with it. There was no significant correlation between religiosity and LS in older people living with intact families. However, these findings were inconsistent with the studies conducted by Park, Lim and Putnam; and Jafari.[43]

BJW had a significant positive correlation with LS. The findings were supported by the studies of Harding et al., (2020); and Wang et al. [44]

In our culture, older people are discriminated against in various ways. They are often ignored by their children. Due to a lack of education and religious understanding, they are unable to comprehend and justify the mis-happenings that are essential for finding satisfaction in life.[45] Religious practice is limited to prayers rather than its core comprehension.[46] Perhaps due to this reason, there is a non-significant correlation in religiosity and GBJW, and religiosity and LS.

Older people tend to focus on regulating their emotions due to their shorter life expectancy. PBJW helps people regulate their emotions by making them feel that they are treated fairly. It may provide meaning in life and thus predicts LS.

There were significant gender differences in PBJW and LS in older people. Males had stronger PBJW than females. Males were also more satisfied with their lives than females. Begue concluded that there is no significant gender difference in religiosity and BJW.[47] Findings of another study also support the result that there is a significant difference in LS in older people; however, the direction of significance is inconsistent with the findings of current research.[48]

Older people living with intact families were significantly higher on religiosity, PBJW, GBJW, and LS.

Older people living with families tend to be more religious due to the independence they have in society and the ability to participate in religious activities. Religiosity leads to LS as it enables elders to develop healthy thinking and feel contented. This may facilitate them develop a belief

[42]Mohsen Joshanloo, and Dan Weijers, "Religiosity Reduces the Negative Influence of Injustice on Subjective Well-Being: A Study in 121 Nations," *Applied Research in Quality of Life* 11, no. 2 (June 6, 2016): 601–12. https://doi.org/10.1007/s11482-014-9384-5.

[43]Jisung Park, Soonhee Roh, and Younsook Yeo, "Religiosity, Social Support, and Life Satisfaction Among Elderly Korean Immigrants," *The Gerontologist* 52, no. 5 (October 1, 2012): 641–49. https://doi.org/10.1093/GERONT/GNR103.

[44]Harding, McConatha, and Kumar, "The Relationship between Just World Beliefs and Life Satisfaction"; Cuicui Wang, Bin Yuan, and Daoyang Wang, "Peer Relationships Mediate the Relationship Between Belief in a Just World and Life Satisfaction in Chinese Adolescents: A Longitudinal Study," *Applied Research in Quality of Life* 18, no. 6 (December 1, 2023): 3043–59. https://doi.org/10.1007/S11482-023-10219-3/METRICS.

[45]Juanita et al., "Health Related Quality of Life of Indonesian Older Adults Living in Community."

[46]Paweł Robert Surowiec, "Theological Intersections: Newman's 'Primacy of God' in Modern Church Discourse," *Religions* 15, no. 6 (May 29, 2024): 672, https://doi.org/10.3390/rel15060672.

[47]Harding, McConatha, and Kumar, "The Relationship between Just World Beliefs and Life Satisfaction."

[48]S. H. Shin and S. R. Sok, "A Comparison of the Factors Influencing Life Satisfaction between Korean Older People Living with Family and Living Alone." *International Nursing Review* 59, no. 2 (June 1, 2012): 252–58, https://doi.org/10.1111/J.1466-7657.2011.00946.X.

that they are getting what they actually deserve. In this way, they also treat others fairly. The GBJW is also produced in the context of a stronger religious faith.

The culture of Indonesia is cultivated in such a way that parents expect to be treated with the same kindness, affection and care with which they reared their children. Once, this was the norm in Indonesia that elders were loved, cared for, and respected; however, due to changes in lifestyles and the generation gap, nowadays children prefer to spend their leisure time with electronic gadgets instead of their conservative parents. When the expectations of elders are broken, they feel bad. As a result, they harbor less BJW and less satisfaction with life.

5.1. Conclusion

It can be concluded from the above-discussed findings that PBJW predicts LS in older people. Religiosity has a non-significant correlation with PBJW. Religiosity does not predict LS in older people. Reason may be the collectivist culture of Indonesia and individual differences. Belief in the just world was positively correlated with life satisfaction in older people.

5.2. Limitations

Limitations of the study are as follows:

- Extraneous variables (like marital status and economic status) were not controlled due to the limited population.
- Assessment tool for religiosity was based only on religious faith.
- Limited literature was available to support the findings of the study.

5.3. Implications

Following implications can be drawn from the research:

- It is applicable to different areas, including gerontology and social psychology.
- Findings of the research can be used to enhance PBJW in older people to enhance their satisfaction with life.
- Seminars and awareness campaigns should be conducted to make younger generation aware about problems of older people; and encourage them to spend time with parents.
- By encouraging religious practice in older people their LS can be enhanced.

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